Fellowship in Prayer

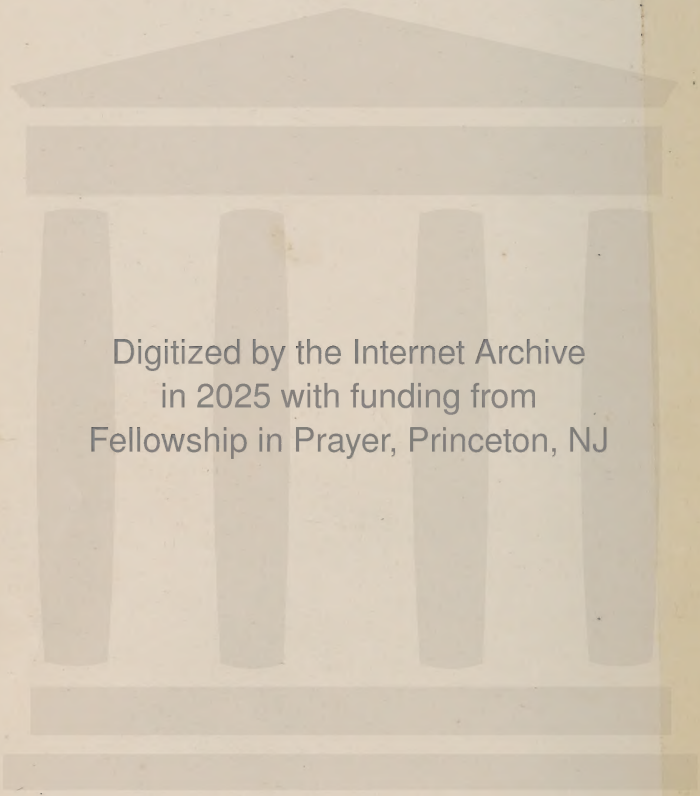
"For a world united in prayer"

"Father, whate'er of earthly bliss
Thy soverign will denies,
Accepted at Thy throne of grace
Let this petition rise:

"Give me a calm, a thankful heart,
From every murmur free;
The blessings of Thy grace impart,
And make me live to Thee."

Amen.

Volume IV October 1953 Number 5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FELLOWSHIP IN PRAYER
(Incorporated)
22 East 29th Street
New York 16, N. Y.

Volume IV October 1953 Number 5

GRENVILLE KLEISER, --IMMORTAL!

When the spirit of Grenville Kleiser wended its way to the "house of many mansions" on August 27, 1953, the world lost one of its outstanding believers in the nobility of mankind. All his life, he possessed an unquenchable faith that man could lift himself above himself with the aid of God the Father and His Son, Jesus Christ. For fifty years, and more, he had not deviated from that conviction and by his lectures, and writings he lifted the ideals of thousands of people to a higher level. Thus, in more than one sense, Grenville Kleiser is immortal. His utterances and writings will not die. They will live on in his contributions in the improved lives which he influenced. This means an uplift to the human race.

Success to Mr. Kleiser was never measured in silver and gold, but in the loftier lives people lived. With the higher life came assurance of success. He was a living example of the efficacy of this principle as he attained a competence which made life these latter years, comfortable for him and his beloved wife, Elizabeth.

Many years ago, I learned to appreciate Grenville Kleiser through subscribing to one of his "Correspondence Courses." In one of his special letters to me he said:

> *"'Nobility of nature brings out a man's appreciation of the good and the beautiful, develops his sympathy for others, renders him adaptable to any occasion, and enables him to turn obstacles and opposition into opportunity. * * * Unselfishness manifests itself in unmistakable grandeur of character."*

Reading the above, one can readily understand an instance which occurred with Mr. Kleiser during a hot day early this summer. He was out walking on Central Park West when he ran across a negro digging a ditch. It was hard work and stop-

ping occasionally, the negro would, with his sleeve, wipe his face reeking with perspiration. Observing this, Mr. Kleiser went into a nearby drug store and purchased a handkerchief. Then he went over and tucked it in the negro's pocket saying, "Maybe this will help you stand the heat better." The negro could only repeat, "Thank'ee Boss, Thank'ee." Mr. Kleiser passed it off as a short step toward building the brotherhood of man. He believed that a man should *do* something toward achieving brotherhood and was constantly trying to find ways to help. His was always the upward look and he found it difficult to understand why the Christian way of life was not of more inspiration to Christ's followers. In his last telephone conversation with me, Mr. Kleiser was greatly concerned over what he termed to be a typical "*incident*" in the lack of fervent cohesion within the church. That particular morning the newspapers had published an item where a minister had failed to appear at his church service the previous day, so the congregation started singing hymns by themselves. After some time had thus elapsed, a member suggested that they investigate the situation--and the minister was found dead in his nearby apartment.

Mr. Kleiser contended that a real spirit of Christian unity and brotherhood within the church would prohibit such a thing from happening.

I was privileged to attend Mr. Kleiser's funeral service, even though private, and to visit his grave in the early hours of the Sunday following internment, and it was as a benediction to let memory hold sway. But as I stood by the grave, new forces seemed to weld the spiritual principles he had fused into Fellowship in Prayer into a unity with his own spirit, making it a medium for the perpetuation of those ideals for which he lived. Why not? He gave us rich portfolios of his prolific writing which establishes him as a "contributing editor" for a long period to come. So this issue continues him in that capacity--for, as the seed must be cast into the ground and die, so has this change come to Grenville Kleiser that the deeds of his life may bear their full fruitage.

--Carl A. Evans

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PRAYER IS FROM GOD

By H. G. Whiteman

BUT surely, No! Prayer is to God; when we pray we are addressing God and directing ourselves to Him. Our impulse to pray always appears to us as an action of our will, and wholly that. We think of our daily struggle with prayer as the will to seek, the effort we make to establish a relationship. It is not so much that we desire an "answer," for we have been disappointed too often; it is more that we long for a reassurance, however rarely granted. But we persist that in prayer it is our own action that will take us to God.

* * *

THE masters of prayer see it differently: St. Bernard, for example. "No one," he says, "is able to seek Thee who has not already found Thee." Prayer, they say, is a grace given, and finding is a recognition of being found. However much I imagine it is I who begin, it is always God who begins. Prayer is *from* God before it is to God. "We, to whom thou hast given an hearty desire to pray," says this Sunday's collect.

BECAUSE we forget this all the difficulties descend to depress us, since we force prayer into our own conception of it. If our praying seems to evoke a Presence we ascribe it to our tenacity and intensity. If our praying is blank we say it is because our impulse has died. The reference is always to ourselves. Actually God only asks one thing of us, that we should be faithful; but in this context that will mean something rather different from the dour determination to keep on. It implies an open trust that we are being *kept* on, despite every evidence to the contrary: the sense of abandonment, the dryness, the bleak prospect. But since prayer is *from* God it means that He has an intention in this abandonment. Wait, therefore; He will return in His own good time.

* * *

"I HAVE often thought," says Pascal, "that man's unhappiness arises from one thing only, namely that he cannot abide quietly in one room." "Be still, and know that I am God."

(By courtesy of The London Times Observed by Prof. A. E. Johnson)

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'GIVE US THIS DAY . . .'

By Christopher Matthew

One day almost 2,000 years ago a weary and hungry multitude, stranded in the hills east of the Galilean lake, gazed intently upon a luminous figure Who had healed many of their number during a long, exciting day. They saw Him take five loaves and two fishes, lift His eyes to heaven and bless the food before it was distributed to them.

Ever since that day devout Christians, following the example of Jesus, have said grace before meals. In recent years the custom has lapsed somewhat because so many meals are eaten in restaurants away from home. But movements are afoot in various parts of the country to revive it. Washington's Willard hotel, for instance, is trying to induce its patrons to say grace before eating in the main dining room. Guests find attached to the menu a blue card on which are printed prayers customarily said by Protestants, Catholics and Jews before meals. They appear under the heading "Back to God."

The origin of table prayers--of all prayers, in fact--goes back to antiquity. Biblical patriarchs built altars for sacrifice and "called upon the name of the Lord." The Psalms contain several widely used table prayers.

Table prayers on a crude level are not unknown among primitive peoples outside the sacred dispensation. Natives of British East Africa pray to the spirits of the dead for permission to eat the crops they have harvested, while the Ottawas of North America used to chant this prayer after they had killed a bear:

Cherish us no grudge because we have killed You. You have sense; You see that our children are hungry. They love You and wish to take You into their bodies. Is it not glorious to be eaten by the children of a chief?

With many other American Indians prayer was in a rudimentary state. When John Eliot translated the Bible into the Indian language in the 1660's he had to use a 34 letter word, "Wutteppesittukgussunnoowehtwukquoh" to render the simple meaning of "kneeling down to pray." Primitive people pray to animals, to the dead and to natural objects. Thus, Bering straits Eskimos pray to the skulls of raccoons for rain; adolescent girls among the Indians of British Columbia, to

the dawn to keep them from growing taller.

SOME PRAYERS CARRY A THREAT. Sometimes the prayer is joined with a threat. The Zulu lays down an ultimatum to his ancestral ghost: "Help, or I'll feed you on nettles." On a still lower level the Australian bushman, addressing himself to a dead human hand threatens to throw it to the dogs unless help is forthcoming. A south European peasant may scold the saint who remains deaf to his entreaties and any number of more enlightened people are likely to attach a condition to their prayers: If God grants their request, they promise to do so and so.

The direct opposite of this bargain type of prayer is the one commended by Plato: "Father Zeus, grant us good, whether we pray for it or not; and avert us from evil, though we pray for it." Alexander Pope echoed that sentiment in his "Universal Prayer":

Unasked, what good Thou knowest, grant:
What ill, though asked deny.

While the works of the great thinkers of Greece and Rome contain noble supplications that often approach the Old Testament in dignity, the spiritual meaning and even the physical attitudes and postures of prayer were developed among the Hebrews. The commonest gesture of supplication in the Old Testament is to stretch forth both arms to heaven. "Let my prayer be set forth before Thee as incense, and the lifting up of my hands as the evening sacrifice," writes the psalmist. The extended hands signify purity; the uplifted, intercession.

The Jew might stand, sit, kneel or prostrate himself upon the earth while praying. In moments of humiliation he would--like the publican in the parable--bow his head and smite himself upon the breast. He usually prayed with his head covered. So did the Roman later on. But the Greeks of the classical age bared their heads to the deity. In this respect Christians usually follow the rule laid down by St. Paul, that every man uncover his head, but every woman remain covered. The commonest praying gesture among Christians is to fold the hands.

JEWS PRAYED FACING JERUSALEM. As temple worship developed in ancient Palestine, it became customary for Jews to pray facing Jerusalem, the site of the temple. Daniel, languishing in Babylon under King Darius, went into his room, his

windows being opened toward Jerusalem, and prayed thrice each day, according to the direction given in Psalm 55--"Evening, and morning, and at noon will I pray to Thee." The custom of praying at the third, sixth and ninth hours was taken over by early Christians, who in time added another period, roughly corresponding to midnight, at which hour Paul and Silas had prayed in the prison at Philippi. In the monasteries these four periods were eventually extended to the seven canonical hours of prayer and worship.

The Jewish prayer hours were also taken over by Mohammedians and extended to five in number. Every faithful follower of the prophet hearkens to the cry of the muezzin from the minarets of the Arab world and prostrates himself in the direction of Mecca five times daily to praise Allah.

To this day Jews employ certain mechanical prayer aids like phylacteries and shawls according to directions given in the books of Moses. On the first Sabbath after his 13th birthday, the Jewish boy becomes a responsible "son of the commandment." He then receives the tephillin, two long narrow strips of black leather, each with a little square box containing a scroll on which is written a quotation from Exodus: "I bind this as a sign on my hand as a memorial of Thy outstretched arm.... These words thou shalt bind for a sign upon thy hand and they shall be as frontlets between thine eyes."

At this time the boy also receives a beautiful new talith, or prayer shawl, with tasseled fringes at the four corners. This he will wear around his shoulders while praying in the synagogue.

A similar practice obtains among Mohammedans, who have beautifully woven rugs on which they kneel while praying. The custom of keeping track of the number of prayers by little balls or stones was first observed among Hindus.

The rosary first appeared in the western church at the time of the Crusades. It is a string of beads with five decades, each consisting of a larger bead and ten small ones, with a crucifix at the end. An "Our Father" is spoken for each large bead, with a "Hail Mary" for each smaller one, and the "Apostles' Creed" for the crucifix. For each decade there is also a meditation on some phase of the life of Christ.

BUDDHISTS TURN PRAYER WHEELS. The most unusual of all prayer

aids is the wheel or revolving cylinder of the Buddhists. It comes in all sizes and is inscribed with any number of prayers, each of which is just the single sentence, "Om Mani padme hum" (The jewel in the lotus. Amen). The faithful keep on turning their prayer wheels as they walk, in the belief that each turn is the equivalent of a spoken prayer. Prayers are considered just as efficacious if the wheel, usually a large one, is turned by windmills or waterwheels.

Concerning the efficacy of prayers, there are three views, none of them mutually exclusive. Some hold that God miraculously intervenes to change the course of events in answering prayer. Others believe that events follow their normal course, but that they have been eternally preordained in view of prayer. Still others believe that the chief benefit of prayer is to learn the will of God and so to school oneself that one gladly accepts it.

"More things are wrought by prayer than this world dreams of," wrote Tennyson. In the 1860's, Prof. John Tyndal of England came up with a suggestion for testing the efficacy of prayer. He wanted the prayers of the faithful to be concentrated for a period of from three to five years on a single ward or hospital containing patients with diseases that were thoroughly understood. After that period, convalescing and mortality tables were to be compared with those of other hospitals not having the benefit of special intercessions. The plan was never tried, but it sparked the so-called "Prayer Gauge debate."

Prayers range all the way from the first lispings of young children or the wordless cries of anguished souls to the stately music of the collects in the Book of Prayer, or the impassioned plea of the high priestly prayer of Christ in the 17th chapter of St. John.

Both by word and example Jesus added new dimensions to praying. He taught people to approach God as Father in "The Lord's Prayer," which Christians regard as the most beautiful and meaningful of all prayers and he urged his disciples to "ask the Father in My name...and ye shall receive and your joy be full."

Of all religious rites or practices, the most universal is prayer. *(By courtesy of The Milwaukee Journal)*

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"ROUND THE BEND"

By Nevil Shute

(Continued from August issue)

On a trip to Bali, Tom discussed with Connie, the religions of his servant girl, and asked: "What does she pray?" Connie replied: "She prays for her mother, for her good health and long life. She prays for her father, that he may rest quietly and that his ghost shan't come and trouble them. She prays for a good rice crop and for good fishing, and she prays for her brother and her cousins who are children, that they may grow up clean and good. And because she's a girl, she prays for a man that she can love and respect, and she prays for children by him, and that she may stay faithful to him, and him to her, until they die. She probably spends an hour upon her knees in prayer each day, and double that on a holy day, apart from the time she spends in making up the offerings. I don't know that you can say that it's a bad sort of religion."

To Tom's demurrer that the Baliness "are naturally devout and that's all there is about it" Connie replied: "Maybe so. Somebody once said it doesn't matter much what you believe in, so long as you believe in something. These people here believe that their religion helps them to lead better lives. If we think that the impulse is from their own nature, not from the religion -- does it matter? Does it matter much if they believe in Jesus, or Shiva, or Mahomet, or Guatama, so long as the results are good?"

So deep had become the impression that Connie was a Divine Prophet, that Sheikh Abd el Kadir desired to make a trip to Bali before he died to see and receive the blessings of Connie. His air trip to Bali was at much physical pain and for two days prayers were held at intervals, the whole seeming to give great comfort to the rapidly failing Sheikh. It was there that the doctor for the Sheikh observed the apparent illness of Connie and an examination was made. The result revealed Connie to be in the advanced stages of Chronic Myelogenous leukaemia which required expensive special treatment in Europe, for which the Sheikh was anxious to pay.

The news of Connie's illness spread like wildfire and pilgrimages of airdrome engineers began coming to Bali until the

Dutch Governor requested his removal, as "they do not encourage missionaries in Bali, they prefer that the people should continue their own religion," said Ar jan Singh.

Meanwhile, it had been arranged to bring Connie back to Karachi for further examination. On the return trip, the plane stopped at Penang for Connie and Nadezna to visit the Catholic Orphanage which they had attended early in life. As they left, Nadezna said: "They're so *STABLE*, those sisters. Whatever else may change, whatever gets upset, you feel that they'll be going on there just the same, taking in orphans and bringing them up, and putting them out into the world. Teaching the children..."

But the French doctor gave no hope for Connie's life, only relief treatments, so Connie decided he would like to spend a day or two on each airfield, as far as his strength would permit, as he wanted them to see him as a real man, and "not as a kind of God." This was arranged, and with Ar jan Singh, Tom's most trusted pilot, they toured the East, landing finally at Damrey Phong, not far from Bangkok, where he first began his religious teaching to ground engineers, while employed by the gun runner.

Meanwhile, the old Sheikh grew much worse and asked to see Tom. In the interview, with others present, he told of his decision to give a large portion of his wealth upon his death to Connie as "Shek Lin el Amin had done more than anybody in recent years, to draw men back to God. In these modern times of machinery and inventions, men who served such things, and more men served them every year, were tempted to abandon God to their own utter destruction. El Amin, brought up to machinery himself, and honored in his calling had shown them the folly of these ways and had shown that only by turning back to God can man attain Heaven. His teaching was a firm rock to which men could cling in a changing world because it was the teaching of God. It did not seem to him (Sheikh) important that El Amin shared his teachings with men of other creeds, but with Buddhists and with Hindus and with Sikhs. His teaching was of God and God knew best."

Investigation showed that the will had been made according to Moslem laws and was valid. Within a few days the Sheikh died and the will became effective. Sheikh Fahad, his son and successor, estimated Connie's share to be "just under four million pounds." He wished to see Connie as soon

as possible to arrange for its use.

They caught up with him at Agra, and Connie, after paying homage to his deceased friend, and after much thought, refused the gift.

"My teaching has no need of temples," he said. "My temples are the fitters' shops, the tool room and the hangar on the aerodrome. Nor do I need priests for what I teach, because each man who finds God in His daily work by working in a shop with other men, he is a priest for me."

Sheiks Fahad suggested that his father thought of it as a pension fund for those who taught Connie's ways.

"Men who follow my teaching become good workmen," he said, "because good work and right thinking are as one. Such men need no money to help them travel--for, if such a one should wish to leave his country and work, say, in Hong Kong, to teach my ways, he will find there is a manager who will agree to pay his fare because he wants him in the shop. As for the old and the sick, you have provision for them in the Koran of the blessed Prophet."

Gujar Singh suggested that it might be used for educational purposes, medical or other uses as followed by the Christians and to do good things in the name of Jesus. To which Connie replied: "But Jesus didn't need five hundred lakhs to spread His Word.... This money is power. Great money is great power. But power has no place in what I teach; I do not teach men to become managers. I teach them **to do good** work and so serve God. Whether **they sit at the manager's desk** or whether they sweep the floor of the hangar is one to me. I shall die very soon. If I should receive this money, someone must administer it after me. And power corrupts."

"Many evils spring from power," he said. "Even from the power to do good. ALL power corrupts, and the intention to do good has little influence on the corruption. Either my words will last after me and be believed by men, or else they won't. Yet, if one thing were required to kill them, certainly it is that my words should be spread after my death by the power of money. No teaching could survive a campaign of paid advertising."

He suggested that the money could be used for schools and orphanages, hangars and airstrips where men might learn to work right "And find their way to God by doing first-class work. But let all these things be in Baraka and Khulal, to

the honor of Sheikh abd el Kadir and his friends. God go with you."

But Sheikh Fahad saw to it that Connie was made comfortable at Damrey Phong, to his dying day and that as many pilgrimages as liked came to see him. Shrines were erected by different faiths, and all who came looked upon the memory of Connie as benediction.

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CALMNESS IN ACTIVITY

(From PRACTICAL VEDANTA)
By Swami Vivekenanda

Real activity, which is the goal of Vedanta, is combined with eternal calmness, the calmness which cannot be ruffled, the balance of mind which is never disturbed, whatever happens.

The less passion there is the better we work. The calmer we are the better for us, and greater the amount of work we can do. When we let loose our feelings we waste energy, shatter our nerves, disturb our minds, and accomplish very little work. The energy which ought to have gone out as work is spent as **mere** feeling which counts for nothing. Only when the mind is very calm and collected is the whole of its energy spent in doing good work.

The lives of the greatest workers the world has produced show they were wonderfully calm men. Nothing, as it were, could throw them off their balance. The man who becomes angry never does a great amount of work, and the man whom nothing can make angry accomplishes much. The man who gives way to anger, hatred or any other passion, cannot work, he only breaks himself to pieces. It is the calm, forgiving, equable, well-balanced mind that does the greatest amount of work.

(Observed by Emilie Lady Coote)

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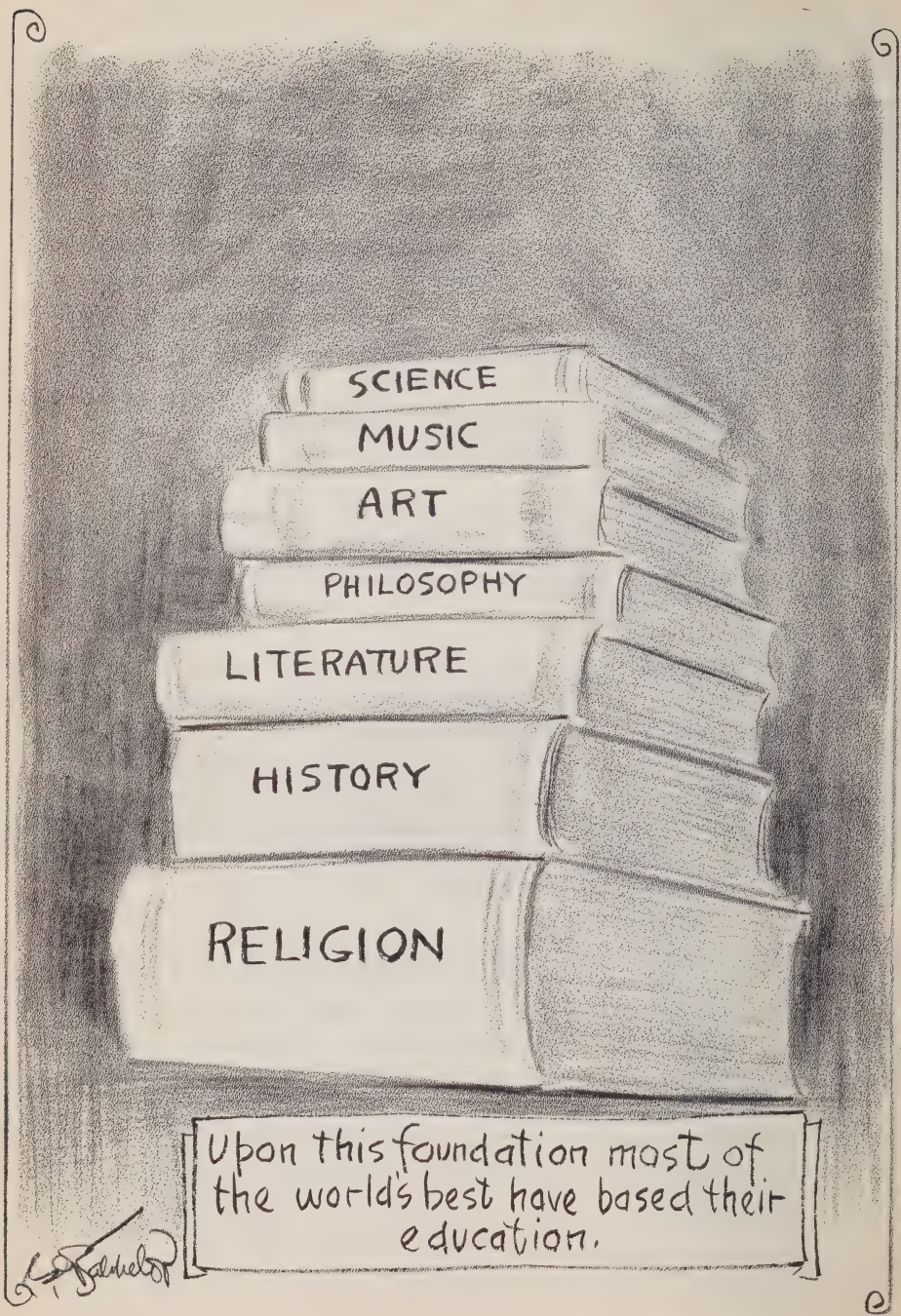
SCIENCE
MUSIC
ART
PHILOSOPHY
LITERATURE
HISTORY
RELIGION
Upon this foundation most of the world's best have based their education.

GOD AND THE SCHOOLS

From a statement by a group bearing the longish name of Educational Policies Commission on Moral and Spiritual values in Public Schools, we quote the following:

"The public school can teach objectively about religion without advocating any religious creed. To omit from the classroom all references to religion and the institutions of religion is to neglect an important part of American life."

That second sentence, we'd say, is the understatement of the month if not of the year. The part played by religion in American life has always been tremendous.

In this nation of 160,000,000 people, for illustration, we now have more than 81,000,000 members of about 230 religious bodies. The largest groups: Roman Catholics, almost 30,000,000; Baptists, 17,500,000; Methodists, about 11,400,000; Lutherans, almost 4,500,000; Presbyterians, 3,500,000; Episcopalians, nearly 2,500,000; members of Jewish congregations, close to 1,500,000.

So a movement has now begun in the National Education Association to work out ways in which public school teachers can encourage students to learn about religion. A committee of the NEA is studying the question, and hopes to set up from 10 to 15 training centers in as many normal schools by Oct. 1.

* * *

The big worry in all this, of course, is our traditional and constitutional separation of church and state. Yet it ought not to be hard, we should think, for any public school teacher to observe that principle strictly and still teach the students much about religion.

All he or she would have to do would be to refrain from over-emphasizing the virtues of any particular church. A conscientious Republican teacher doesn't try to make the children little Republicans. If he teaches a subject related to politics, he merely lets them know that there are various political parties in this country and what their chief principles are. He leaves it to the students to pick their own parties when they get older.

Teaching of Religion Vs. Teaching Religion. In the same way, a public school teacher -- if so authorized by the school

board -- could impartially tell the children that there are numerous groups in this country which believe in a Supreme Being, that they all emphasize decent and generous conduct as the best preparation for the hereafter, and have numerous consolations and constructive ideas to offer.

Why there should be any objection to this kind of instruction in the public schools, we don't know. As Supreme Court Associate Justice Robert H. Jackson once said:

"One can hardly respect a system of education that would leave the student wholly ignorant of the currents of religious thought that move the world society for a part in which he is being prepared."

We expect to follow developments in this NEA undertaking with great interest, and wish it every success.

(Reprinted by courtesy of
The News, New York's Picture Newspaper.)

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PRAYER IS NATURAL

By Mildred Long

Prayer is as necessary to spiritual life and growth as water to a plant, or light to the human eye, or breath to the perpetuation of life, and as natural and simple as these.

The simple turning of the heart to God, looking into His face, thinking His thoughts after Him, purposing to do His will as it is revealed, asking for forgiveness and accepting the divine pardon already there, daily disciplines for purifying the heart and intensifying our love toward God--All these and similar expressions of the relationship of children to the Father are ways of true and effective praying.

In prayer we give ourselves to God. We surrender our wills to His divine will and plan. We permit His cleansing to operate in our hearts. We invite Him to come in and be our constant companion and guest. We recognize our relationship as child and Father and our mutual yearning for oneness of spirit and purpose. So prayer becomes our living, our breathing, our planning, our yearning until we "pray without ceasing."

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WE THANK THEE, O FATHER

We thank Thee, O Father, for all that is bright--
The gleam of the day and the stars of the night,
The flowers of our youth and the fruits of our prime,
And the blessings that march down the pathway of time.

We thank Thee, O Father, for all that is drear--
The sob of the tempest, the flow of the tear;
For never in blindness, and never in vain,
Thy mercy permitted a sorrow or pain.

We thank Thee, O Father of all, for the power
Of aiding each other in life's darkest hour;
The generous heart and the bountiful hand,
And all the soul-help that sad souls understand.

We thank Thee, O Father, for days yet to be;
For hopes that our future will call us to Thee.
Let all our eternity form, through Thy love,
One Thanksgiving Day in the mansions above.

--Will Carleton.

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PRAYER OF THANKSGIVING

Our Father, we thank thee for the good things of this life, for food and raiment and shelter; for work to do and zest in the doing of it. We thank thee for the perpetual touch of the divine in life, for the image of thyself in the soul of man; for the vigor of youth, the wisdom of age, and for all the lessons of experience; for the steps by which we climb to higher things; for the courage of the brave, the indignation of the righteous, the kindness of the thoughtful, and all that makes men and keeps us God like. In Jesus name. Amen.

--Dr. Robert Wells Youngs.

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E V A N G E L I S M

Evangelism Becomes Composite

By *Dr. William Ernest Hocking*

(Continued from August issue)

The contribution of money is necessary, but not sufficient. With it must go a contribution of intelligent, appreciative, selective criticism, based on the kind of knowledge men want of enterprises in which they are vitally concerned, -- not dead facts, not the comments of alien 'experts', not the back-patting of the professional encourager, but the stern and faithful judgment of a creative Christian outlook. This is a function so important, and so difficult, that its mounting will require much consideration; but its benefits will extend to all who give counsel as well as to those who receive it.

But beyond this, there is something even more significant, which must come from the body of the church. It is the contribution of a constructive *supplementary imagination*, conceiving new ways in which the spirit of Christ can be made a working factor in human life. For *forms* of mission work are transitory; the idea of the mission is far wider than any type we have devised. There have been long lapses in mission history, during which old types have died and the new type was not born. The mission of the future should be making its initial stages while the present type is still in its strength.

As an instance of what I mean, let me mention a vacant place in the activities of our Protestant missions which has become, during these recent years, a truly serious omission, just because of the mixed currents of change in Oriental life which are vitally affecting the pertinence of what we are doing there. It is the activity of the reflective observer, qualified by a deep knowledge of the spiritual backgrounds of the life about him, and whose main business is not building institutions, but developing understanding. There ought to be here and there, as it were, watch-towers of thought from which the directions of change can be observed and suggestions sent out to the churches and to the workers in the field.

This proposal is enforced by the fact that the Roman Catholic missions carry out this activity incidentally but

effectively, in ways which we may profitably consider. Near Darjeeling there is an institution, St. Mary's finishing school for Jesuit missionaries. Our commission was invited to visit it, and some of us did so. We were told something about how these Jesuits go into their training and their work. It is an amazing thing. These young fellows after perhaps two years of college study go, on their arrival in India, for four years to an institution in the south where they receive their "philosophical training." Here they learn something of the sciences and also of the languages and religions of India. Then for three years they come out as apprentices in the Jesuit missions, or make their own studies among the people. One of these young Jesuits told me he had put his knapsack on his back and gone along the Indian road, eating, drinking, and living with villagers, incidentally taking their diseases, and fortunately coming through with a robust constitution, knowing Indian life somewhat intimately. Then come three or four other years, the "theological training" in St. Mary's. More study of the background of India, the religions, the languages, philosophies. In their marvelous library there were books listed in the Index Expurgatorius; they had some of my books there! When we got back from the tour of inspection, I overheard the Father Superior saying to my wife, "We have some of your husband's books here; we call them our bad books!" The bad books of the Index were being read; as mature students they allowed themselves that liberty. (By the way, that might be a good suggestion for dealing with "Re-thinking Missions:" putting it among the bad books, yet allowing the sturdy to look into it!)--But there they were, these men, getting into the thought of the world and then coming out ready to be missionaries. Whenever you meet a Jesuit in Asia, you meet a man of culture, a man who has taken time to know the deeper phases of the life around him, a man of broad sympathy. Now, what does this mean? They don't get through with their studies as a rule until they are in their early thirties, but I think of them as a group of deeply trained spirits, poised there on the heights of the Himalayas, reflecting on the problems of mankind, a kind of *wings over Asia*, quiet, unhurried, with a firm vision and a depth of sympathy, putting the strength of their insight at the service of the entire work of the old church.

Now, friends, we haven't anything like that. We have our institutions for the speedy training of missionaries and native preachers. We have none for this thorough, long-prepared adept reflection on the human scene. We think we cannot afford it, either in money or in time or in personnel. My judgment is, we cannot afford not to have them,--some such watch-towers of thought, devised in the genius of our Protestant societies. For I believe that whatever notable achievements lie before the missions of the future will be the reward of depth rather than *extent* of effort.

Haste will not speed the arrival; for haste and much business destroy that labor of thought which is the prayer of the church for the saving of the world. It is hard for us, perhaps especially hard for Americans, to make the distinction between urgency and anxiety, an anxiety which brings with it a pressure for speed and numbers. Let us remember one further characteristic of the preaching of Jesus,--its patience. How soon he expected the end of the world to come, we shall never know. Many of his parables reveal a long vista of the slow growth of the Kingdom from the grain of mustard seed onward. He conceived of a slow leavening process in which his followers would, in hidden ways, cure the vast lump of human life. The lostness of men was about him, as it is about us; yet the gospel he preached was an unhurried gospel; it had the note of infinite urgency without being breathless; it was not animated by panic, because it had its central certainty of the outcome in God's hands. Perhaps his last word was addressed to that sense of anxious haste which he foresaw would overtake souls of lesser faith, for it opens a long vista for a like patience on our part,--"Lo, I am with you alway, even unto the end of the world!"

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P R A Y E R

Prayer is a candle in the dark,
It lights our way with faith's bright spark,
It guides our footsteps in the plan
That God has placed before each man.

--Zelma S. Dennis.

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CHRISTMAS CARDS
(Artistically Designed and Reproduced)

As previously announced, our Christmas card this year has been designed by Helen Dudley Young. It is the second in the series of original Christmas cards painted for Fellowship in Prayer by this noted artist. A beautiful luminous Christ Child within the radiance of the Christmas Star, surrounded by a heavenly host of angels in adoration of His descent to earth on that Holy Night is done in two-tone heliochrome color. The painting is titled: "*O Come Let Us Adore Him,*" and the greeting reads:- "*May the radiance of the Christmas Season abide with you throughout the coming year.*" This card - as was last year's - is being reproduced by Mr. Arthur Jaffe, the world's foremost heliochrome artist.

The size of the card is approximately 6 by 4½ with envelopes - price $1.50 per dozen, boxed, or $11.00 per hundred, plus 10¢ per dozen for postage and handling.

We are also carrying, by request, a limited quantity of our 1952 and 1951 Christmas cards--

1952 card - The first in the series by Helen Dudley Young, printed in deep blue and white. A vast expanse of night sky reveals a whirling galaxy as a "Universal Christmas Star" above the rim of the planet earth, and the town of Bethlehem. A great Angel overshadows all within its luminous wings of Peace and Benediction. A holly border surrounds all with Durer's FOLDED HANDS in the upper corners. At the bottom, softly formed, as if carved in blue clay, are the words:-- "*GLORY TO GOD IN THE HIGHEST*" -- concluding on the inside "*.....and on earth PEACE, GOOD WILL toward men.*" The size is approximately the same as above, boxed with envelopes, at $1.00 per dozen or one hundred for $7.50, plus 10¢ per dozen for postage and handling.

1951 card - Durer's FOLDED HANDS with green cuffs are framed with a double red border decorated by four holly sprays. Inside:-- "*SEASON'S GREETINGS*" followed by Fra Giovanni's Prayer. The size is 4½ by 5¾ with envelopes -- price $1.00 per dozen, plus 10¢ per dozen for postage and handling.

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PRAYER-CONDITIONED

By A. E. Johnson

If there be a best definition of Prayer I do not know it. But not all things are in need of definition, and in truth the finer things elude definition as part of their sublimity. Yet the simplest of us understands that Prayer is having audience with God. As I write those last three words they seem to come back at me like a shock, and the very wonder of them slightly appals my sinner's mind. Who am I to have "audience with God," I who would find it impossible to get up to the door of, say, the White House?

Let us then not be too hard on unbelievers, for the blessed fact of contacting God requires, as we say, a lot of believing. This accomplished, however, anything can happen--the miracle of prayer, for one thing. George Meredith, in *The Ordeal of Richard Feverel*, invites us to believe that he who rises from his knees feeling better, his prayer is answered. I remember the impact those words made on my mind years ago when I first read them. Yet today they seem insufficient, and now I want to write rather: Who drops upon his knees his prayer is answered.

Oh, but surely (you may object) it is not so easy, so automatic as all that; and maybe you are right. On the other hand, is it not true that all prayer that is in accordance with the Will of God is immediately answered? At least potentially, at least in a measure. Because, if our definition above be allowed, when we are in prayer, then we are in God; and when we are in God, we are all that God is.

It is for this reason that I so like the title of our organization, "Fellowship IN PRAYER" which thus spells out also "Fellowship in God."

When we are young, and therefore literal-minded, we are puzzled - at least I was - by the scriptural injunction to "pray without ceasing." How can one possibly do that and at the same time, say, attend a dance? But having grown-up a little, I know that incessant praying is in truth a blessed possibility: that it could even take place *throughout sleep*, I suggest that the Unconscious could be created into a beautiful rosary, told, so to speak, by the last prayer made by the conscious mind.

I write the above thought somewhat hypocritically, for I

have made little if any progress therein. But, I also know that these words will reach readers further along the path of prayer than myself. In truth, the practice may be less difficult than it sounds; and we must steadily remember that God has a greater part in our praying than we. I only know that I am often too tired before sleep to form words for prayer, and that I merely, in a dumb manner, just hand myself over to the divine keeping. If this be indolence, then I am reproved; but I prefer to think of it as part of that unceasing prayer spoken of above. We are God's all the time; and He is more towards us than we towards Him; and we should never forget this.

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The day was long, the burden I had borne
Seemed heavier than I could longer bear;
And then it lifted - but I did not know
Some one had knelt in prayer.

Had taken me to God that very hour,
And asked the easing of the load, and He
In infinite compassion, had stooped down
And lifted the burden from me.

We cannot tell how often as we pray
For some bewildered one, hurt and distressed,
The answer comes, but many times these hearts
Find sudden peace and rest

Some one had prayed, and faith, a lifted hand
Reached up to God, and He reached down that day;
So many, many hearts have need of prayer -
Then, let us, let us pray.

--Author unknown.

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Prayer moves the hand which moves the world."

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TIME TO PRAY

It doesn't matter where I pray,
For God can hear the prayer I say.

When I feel need to have Him near,
I breathe a prayer for Him to hear.

Where fear and danger seem to be,
I ask the Lord to care for me.

It doesn't matter where I pray,
If I have things I need to say.

And whether lights are bright or dim,
When I need God, I speak to Him.

--Author unknown.
(Observed by Florence E. Wilcox)

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A P P R E C I A T I O N

"Prayer and Thanksgiving" is the thought for this issue of FELLOWSHIP IN PRAYER and we are grateful to our contributing editors as well as to contributors of the following articles:

PRAYER IS FROM GOD	- By courtesy of The London Times *(Observed by A. E. Johnson)*
'GIVE US THIS DAY...' *By Christopher Matthew*	- By courtesy of The Milwaukee Journal.
ROUND THE BEND	- By Nevil Shute
CALMNESS IN ACTIVITY *(From PRACTICAL VEDANTA)*	- By Swami Vivekenanda *(Sent by Emilie Lady Coote)*
Drawing by C. D. Batchelor	- By courtesy of The News
GOD AND THE SCHOOLS	- By courtesy of The News
PRAYER IS NATURAL	- By Mildred Long
PRAYER-CONDITIONED	- By A. E. Johnson
PRAYER	- By Zelma S. Dennis
TIME TO PRAY	- *(Sent by Florence E. Wilcox)*
LIFE'S AFTERGLOW	- By Ae'lis Churchill Chaphe

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N O T I C E S

Your Christmas card orders should be sent in well in advance of the Christmas Season in order to secure prompt delivery and to avoid a last-minute rush.

This issue of "Fellowship in Prayer" is somewhat delayed, due to the sudden illness and hospitalization of our Executive Secretary. We are happy to report that he is making steady progress toward recovery, though it may be several days before he can return to the office.

We have several copies of THE CROWN AND THE LAUREL by A. E. Johnson, Professor of English, Syracuse University, which makes an ideal gift for any occasion. The price is $1.25 per copy.

A number of friends have inquired about securing copies of "You Can Be Healed" by Grenville Kleiser. We still have a few copies on hand which may be had upon request.

We take pleasure in announcing that a number of new subscriptions to FELLOWSHIP IN PRAYER have been received during the past month, and the work is expanding.

For the information of new friends, the subscription rate is $2.00 per year.

The objective of Fellowship in Prayer is as follows:--

> "To promote the practice of prayer among all religious faiths whose fundamental belief is in God, regardless of race, creed or color, and whose tenets include the universal attributes of truth, honesty, justice and mercy, that thereby there may arise a closer relation to Almighty God and a deeper spirit of fellowship among mankind."

Contributions toward the broader aspects of the program will be gratefully received and promptly acknowledged.

Visitors to the office are always welcome.

Address: 22 East 29th Street, New York 16, N. Y.
Telephone: MUrray Hill 5-2758.

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LIFE'S AFTERGLOW

(A Tribute To Grenville Kleiser)

Autumn with its warmth and brilliant color
Is like the afterglow of a well rounded life,
Filled with the rich fruit of experience,
The golden harvest gathered through years
Of honest, upright living,
Like a noble tree, perfected by the passing seasons,
Coming at last into the fullness of beauty,
Delighting all who behold
Its bright, glowing vestments of crimson and gold.

So with man!
Every adverse circumstance overcome and defeated
Adds dignity to his stature,
Strength and stability to his character,
Understanding and warmth to his heart,
In addition to the Cardinal Virtues of the soul,
Until, he too, stands like the noble tree,
Invested with the royal garments of his
Sovereignty and kingly grace.

--Ae'lis Churchill Chaphe